
Today’s show: “Establishing a ‘safe’ place to plan and express our love: places for the cultivation of soul-sufficiency... which necessarily means: helping each other get ‘big’ – the process of reclaiming... sharing... and expanding our original ‘selves’...”
(Part 20)

Please forgive the self-indulgence. I lost my cat Iggy this week. He was such a good friend, I grieve that I was unable to protect him. My son took this video a few months back of him:

[“150830iggyimissyou.mp3”:]

Sisters and Brothers: It’s been unnaturally warm in the Bay Area... even at night... our figs once again are being fried and dropping into a sodden pink mess... the EMF-bombardment is intense... and they’ve killed my cat... Iggy... using a child and a pit bull as means... There is no way that it was an accident... so long as money buys acts I will suspect convenient deaths... They said... the one true thing they said... that a cat had hurt their dog when he was a puppy... That I believe... I believe he was brought in with the express purpose of killing Iggy... who had blossomed into a neighborhood ambassador... greeted people as I no longer could... as everyone is on the payroll in my neighborhood. My son watched the child pretending to “lose control of the dog” over a month ago – practicing... as we now know... while singing “Hit the Road Jack”. You were such a good friend Iggy... You live in me... but you should have lived in your own skin... These sick folk know how to create sadness... that’s the only thing they know how to create.

[“150830hiddenelimination.mp3”:]

August 24, 2015... Sisters and Brothers: Last week we heard Kropotkin tell us that we must develop a clear picture of the world we want in order to excite our Brothers and Sisters about it. What’s stopping us? Today we look at “hidden-‘power’”... We ask “what do we mean by “hidden-‘power’”?”... and “Why must we incorporate an understanding of it into our strategic planning to realize that developed picture of the world we want?”

In our *Waking Up Radio* show of December 7, 2014 we began the chapter in *Antisystemic Movements* titled “1968: The Great Rehearsal”...

Let’s recall what our Good Three – Giovanni Arrighi, Terence K. Hopkins, and Immanuel Wallerstein – said:

There have only been two *world* revolutions. One took place in 1848. The second took place in 1968. Both were historic failures. Both transformed the world. The fact that both were unplanned and therefore in a profound sense spontaneous explains both facts – the fact that they failed, and the fact that they transformed the world. We celebrate today July 14, 1789, or at least some people do. We celebrate November 7, 1917, or at least some people do. We do not celebrate 1848 or 1968. And yet the case can be made that these dates are as significant, perhaps even more significant, than the two that attract so much attention.

1848 was a revolution for popular sovereignty – both within the nation (down with autocracy) and of the nations (self-determination, the *Volkerfruhling*). 1848 was the revolution against the counterrevolution of 1815 (the Restoration, the Concert of Europe). It was a revolution “born at least as much of hopes as of discontents” (Namier: 1944, 4). It was certainly not the French Revolution the second time around. It represented rather an attempt both to fulfill its original hopes and to overcome its limitations. 1848 was, in a Hegelian sense, the sublation (*Aufhebung*) of 1789.

[‘Sublation’... says the dictionary... dates from the mid-19th century – probably just as Hegel was being seriously ‘sublated’ himself – comes from the Latin ‘sublat’ (‘taken away’)... from ‘sub’ (‘from below’)... and from the stem ‘tollere’ (‘take away’); and means: “to assimilate a smaller entity into a larger one...” – P.S.]

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The same was true of 1968. It too was born of hopes at least as much as discontents. It too was a revolution against the counterrevolution represented by the U.S. organization of its world hegemony as of 1945. It too was an attempt to fulfill the original goals of the Russian Revolution, while very much an effort to overcome the limitations of that revolution. It too therefore was a sublation, a sublation this time of 1917.

The parallel goes further. 1848 was a failure – a failure in France, a failure in the rest of Europe. [That depends on one's perspective... doesn't it?... we're going to be thinking more about whether that failure for us (success for global-'power') was by plan... – P.S.] So too was 1968. In both cases the bubble of popular enthusiasm and radical innovation was burst within a relatively short period. In both cases, however, the political ground-rules of the world-system were profoundly and irrevocably changed as a result of the revolution. It was 1848 which institutionalized the old left (using the term broadly). And it was 1968 that institutionalized the new social movements. Looking forward, 1848 was in this sense the great rehearsal for the Paris Commune and the Russian Revolution, for the Baku Congress and Bandoeng. 1968 was the rehearsal for what?

Consider the reaction of the 'power'-guys – hidden 'power' – to the Paris Commune: 30,000 dead... to the Russian Revolution... how many millions dead across Europe in World War II... that ended the global mobilization for socialism? Do we see the trajectory? The 'global-state-statesmen' have been upping the body count exponentially in reaction to our global efforts to get free of them... and as their experience in secret repression has progressed...

...i.e.... their objective has been not just to eliminate dissent... but to eliminate dissent in such a way that we don't even know they did it... let alone be able to 'prove' it...

(...to recognize this... is 'practical politics'... basing our strategy on an analysis of the actual conditions facing us... which includes the existence of hidden-'power' [or the 'global-shadow-state' if you prefer...] what hidden-'power' is doing to us... and our conditioned subservience...)

Moreover... when... from 'power's perspective... there are “too many people”... when they can't provide enough 'jobs'... and especially when... simultaneously... we are waking up – as tends to happen when off the job-intravene... i.e.... when one starts thinking authentically – what do they do?... think: World War II... only without the muss and fuss... because these are “natural disasters” they do to us.

[“150830beyondmarxisttheory.mp3”:]

“Power' hides” in many ways – which we'll be exploring today – but another name for what this is... is: “the intersection between Marx and Alice”. Look for the web page with that name that I've created... hopefully 'it' will save my edits. It includes a few archival shows with discussions of Marx... because there is already... globally... an identified group of folks called 'the Left'... who could become that critical mass of folk pushing forward authentic discussions of... and authentic strategies for... how to get free... and I am arguing that it is critical that these folk step up... So... I'm thinking it's important to devote a sufficient amount of time to exploring why we have given our allegiance to Marxist theory... whether that is wise... why it has not served to free us at this juncture... when we have the Internet... and instantaneous communication... – this is why we devoted a considerable amount of time to a reading of *Antisystemic Movements*... because it did that analysis... and explained why Marxist theory is not enough right now... that we need some new strategies... – and with the Internet and instantaneous communication there is absolutely no (technological) reason... if we are accurately assessing conditions – our current situation – for us not to get free. It is simply about moving forward consciously: understanding what has undermined us up to now... so we can plan for that... But most importantly: it has to be a *global* vision – what our Good Three argued is that 'claim the state' is a failed strategy... it cannot work within a global interstate system... So we have to acknowledge that in our discussions and say: “we need a global vision...”; and... secondly... we have to acknowledge that 'the system' has perpetuated itself through what Marcuse called 'introjection'... by us being 'it'... and that it's time to stop playing into 'power's hands by doing its 'division work' for it... and saying that some sub-group of us is the problem – no... we are all in this together... we've all been conditioned to be obedient (that's what the coerced-work system requires...) and so we all have to together face this conditioning... this 'democratic introjection' as Marcuse said... and set aside our grief... set aside our bitterness... and recognize that the hands that cause the grief are our hands... is us... but that those truly responsible stay hidden from us... well out of view... and to blame those who do the dirty work is helping 'power' to carry out its vision... its mission... to keep us at each other's throats... so they can 'win'... which in their minds means keeping us forever under their thumb. But once we discuss what we want... their obsession with 'winning' becomes irrelevant... And it does not require that

we convince all of us... all 99.999 percent... it just requires that enough of us begin 'painting that picture': that picture of the beauty that we are ... and that we want... and start working together to spread that good news... to see a sufficient number gravitate to it... and want to help do it. But we have to be conscious of 'power's tactics for undermining that organization... in order to get through that serious... heavy-duty effort of 'power' to set it back...

Point being: all the Marxists... Socialists... Anarchists... the entire 'Left'...out there... globally... is enough for us to get this job done... and if we need to go through this process of understanding why Marxist theory is not sufficient for the challenge before us today... – after all... he wasn't coping with EMF-weaponry (although... interestingly... what we'll be seeing in our reading of Marx's *Eighteenth Brumaire*... is that he was there at the onset of the modern use of the tactic of 'agent provocateurs'...) We are at the point where it is patently clear that we need some new strategies and I think we've identified the correct ones here... based on an accurate analysis of the conditions we are in... and the opponent... and their strategies arrayed against us.

[“150830makethemhunger.mp3”:]

Now... some may argue that this intersection lies in the domain of 'alienation' – a concept much discussed among Marxists. In this space we call that place of intersection 'obedience'... and believe there's an important difference: one is the effect of a 'system'... the other... of the 'power'-guys conscious intention... planning... and inculcation in us... One acknowledges that the global-state-statesmen plan... organize... tirelessly to get the world they want... the other... doesn't. One... 'alienation'... separates us – it's an 'intellectual' concept – the other... 'obedience'... ties us together... because we are all of us trained to so be.

And there is also an intersection... in the abandonment of children... whether to 'work'... or imbued in poisoned relations – we 'alienate' them.

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Here are some excerpts from some archival shows that might be useful as stepping stones:

[“150405vonwerlhof.mp3”]: “An alternative is possible only if we, men and women, succeed in getting back forever not simply the wage, but much more – namely the means of production: our bodies and our children, our houses and our land, our knowledge and our creativity, and the results of our labor. We want all this without continuing to depend on “central powers” like puppets, so that we can work for our own, autonomous existence...” [What happens to all the hard work that is done by our good-hearted folks from academia?... – P.S.] (From the April 5, 2015 *Waking Up Radio* show.)

[“150503talkaboutpower.mp3”]: ...so 'capitalism' is doomed (was doomed from its onset...) – Immanuel Wallerstein was simply telling the obvious truth... ...can we please start talking about 'power'?... We are at that point. Marx is right... this is the most important thing for us to be thinking about: as our social... collective... concretized... existence... stands in vast quantity hierarchically over us... and runs us via automation and electrification... we ain't needed anymore... And... no more 'capitalism'... This is why I'm focusing on this issue of 'obedience' right now... it seems like 'the point'... this issue of 'obedience'... that Marx did not devote enough time to... the point we just made: that you cannot have the accumulation of the entire resources of the planet into this Tiny Few's hands... unless you've had... prior to this... the broad imposition of the habit of obedience... and Marx didn't have time to get to this... So we have to finish that work... Right? We have to talk about the other side of our twin-dilemma: the fact that we've internalized this mess... (From the May 3, 2015 *Waking Up Radio* show.)

[“150607whyweobey.mp3”]: So this is very straight-forward... we obey because 'power' has studied... plotted... and planned... for millennia how to get us to obey – how to compel our obedience – as... without it... unless we internalize these limits... 'power' does not exist... Now... this 'theory' of 'why we obey' has been proven... by its successful implementation... generation after generation... is not in dispute... So why does the Left not incorporate it into its strategic planning? The answer... partly... is that 'Marxist theory' seemed to supersede the need to... seemed to render it moot.... There is an 'historicalist' (to use Karl Popper's word...) bend in it... that says... 'society' develops in 'stages'... inevitably... and once 'the people' have sufficiently grown into their 'historical mission'... then comes our freedom... But... as Karl Popper shows... 'power' will always ensure this never happens... and... instead... we-the-people ourselves... must take our lives into our own hands... That being the case... what are the strategic implications of the theory of 'why we obey'?... (From the June 7, 2015 *Waking Up Radio* show.)

["150809dualisminmarx.mp3": "It is [in Marx...] a practical dualism... The passages quoted indicate that although our feet have to be kept, as it were, on the firm ground of the material world, our heads – and Marx thought highly of human heads – are concerned with thoughts or ideas. In my opinion, Marxism and its influence cannot be appreciated unless we recognize this dualism." – ...this point of Popper's... as... were it thoroughly discussed... clarity around it could help unify us... given the large number of sincere Marxist-Socialists around the globe who could... and should... be providing leadership on the question of whether it is a rank-rooted 'science'... or 'ethics' – the ethical stance of our inherent human freedom... and our freedom alone... as we will hear Bakunin say... that must be "the sole creative principle and basis..." of our global human society... (From the August 9, 2015 *Waking Up Radio* show.)

"There have only been two *world* revolutions. [Our Good Three said...] One took place in 1848. The second took place in 1968. Both were historic failures. Both transformed the world. The fact that both were unplanned and therefore in a profound sense spontaneous explains both facts – the fact that they failed, and the fact that they transformed the world." – as our global transformation must be planned to escape the trap of trained agents... how we escape that trap... by means of careful planning... is what we've been focusing on in our shows that address the need for 'self' / 'soul'-sufficiency... individually and with our 'core selves'.

'Power's hidden planning has been its chief advantage – it knows what's going on while we don't.

What we'll be considering is the degree to which the fact that 'power' hides... when not located centrally in our theory of how we transition to freedom... distorts our analysis...

...considering Marx as our chief example... *the* key example... of this...

...arguing that what Marx concludes is skewed in a direction helpful to 'power'... but not to us... we who long for our freedom.

Marx sees the result – us... we-the-people... at each other's throats [as Plato did... re the 'rulers'... lo these millennia ago...] these past two hundred years or so... – but not the plan to make us so (it was newly-minted then... after all...): its goal... range... and geographic scope... the ambition of its hidden actors...

...he sees the tool – the money lever – and mistakes it for the end... and without that 'end' of 'power' kept clearly in view... an 'end' for which he in some ways represented... his focus... as well as the resulting analysis... unintentionally misleads us...

...and then... while he sees the inevitability of a voracious 'machine' – 'power's unleashed Greed upon us and the earth (once generalized insecurity supplants our mutual aid practices... our empathic connectedness...) – butting up against physical limits... and... therefore... the resulting immiseration of all of us (what our Good Three... and Claudia... termed "the pauperization of people on a world-scale..." – calling our attention to what it means for we-the-people to be stripped of dignity... a process von Werlhof thinks of as 'housewification'...) – he misses entirely the key aspect from which to view our dilemma of how to get free... that which must be overcome in order to feel certain that we are done... with 'the system'... and so a critical strategic focus: i.e.... our conditioned helplessness... and so... our obedience.

And how to make us so... keep us so... if not by taking the advice of Townsend and Bentham... to "make us hunger..." (and this tactic is also mirrored in the poisonous pedagogy Alice exposes ... In our August 16, 2015 show... Alice describes "the deep feelings of insecurity" that one of her patients was left with after a childhood of "making him hunger.")

How ensure that we cannot feed ourselves? By controlling access to land... to food.

The 'plan' is so obvious... so basic... if it wasn't for 'power's strategy of keeping hidden... of wringing the last drop of 'wealth' from the planet... and us... and so controlling what gets funded... what thoughts get heard... what acts get done – and then pushing forward an alternative explanation: i.e. 'science'... in 'left'... 'right'... and so-called 'value-free' variations – all the 'disciplines' that train us in objectification and utilitarian ethics... and mistrust of what our bodies tell us.

(Further... we said last week that the chief difficulty we face is not an overwhelming 'resources-disproportion' vis-a-vis the 'rulers'... but an overwhelming 'certainty-disproportion'...

Today we'll be considering more deeply that 'certainty-disproportion'...)

[“150830endcycleofrule.mp3”:]

Today we'll be considering more deeply *how* that 'certainty-disproportion' got installed in us... Karl Popper explained it: Plato told the would-be 'masters'... there must be a clear line between them and us... for we-the-people to believe they are entitled to 'rule' us:

For a full justification of the demand that the philosophers should rule, we must therefore proceed to analyse the tasks connected with the city's preservation.

We know from Plato's sociological theories that the state, once established, will continue to be stable as long as there is no split in the unity of the master class. The bringing up of that class is, therefore, the great preserving function of the sovereign, and a function which must continue as long as the state exists. [This is key for us to understand for our strategic planning... that the strategies that have been tried heretofore have been worse than useless because they've continued the confusion... that... as long as 'power' continues to reproduce itself... it continues to exist... so what's key is our focusing on this... on structuring our resistance and our planning to get free such that it interferes with their ability to continue to reproduce themselves... You see... they can continue to bring up their children to believe that they are fulfilling an historic mission... but it's time for us to begin talking about... with ourselves... that that's happening... and that they can only maintain their control of us if we *agree* to internalize obedience... We have to take responsibility back for ourselves... and for our children... take responsibility for the thoughts that are put in our heads... – P.S.] The bringing up of that class is, therefore, the great preserving function of the sovereign, and a function which must continue as long as the state exists. How far does it justify the demand that a philosopher must rule?... The great importance which Plato attaches to a philosophical education of the rulers must be explained by... reasons... purely political. [And so consider as we read Marx analyze and present... almost as it was happening... events in France in 1848... consider that as he was taking in the events that were unfolding around him (in a temporal sense...) consider what he could not see... consider the fact that there were folk who deeply believed that it must be 'philosophers'... like Marx himself... who 'rule'... and it would have been really really helpful... obviously... if he could have thought about that... thought about the fact that there were folks who were taking Plato to heart... and using it to design a strategy that would tear our resistance apart... – P.S.]

The main reason I can see [for this belief that only 'philosophers' should rule...] is the need for increasing to the utmost the authority of the rulers....

Thus Plato's philosophical education has a definite political function. It puts a mark on the rulers, and it establishes a barrier between the rulers and the ruled. [This is that 'certainty-deficit' that I'm using this quote to illustrate... this is that 'certainty-deficit' that bothered me when I first started writing *Waking Up*... and then putting my writing up on the website... this 'certainty-deficit' is what underlies what I've been terming 'waste' – the waste of our lives... of our children... of our earth... because we haven't believed that we are worthy... that we deserve to make the decisions... that we deserve to have control of our own bodies... deserve our own children even – we've turned our children over to these people... to these ten thousand guys... our children... to corrupt their minds... and fill them with lies... and it is on those lies that our brilliant young people 'work'... use their brilliance on lies – waste. So you see how correct Plato was... that so long as you can convince the subjects... by emphasizing the essential superiority... because they are 'philosophers'... of the 'rulers'... you can continue to 'rule'... and largely that's because we're communal beings... and we're cooperative... and if you rear us to believe that we're 'not good enough' – that 'worth' must be established in a rigged 'game'... – there... it all falls into place... So the main reason Karl Popper could see... for insisting that 'rulers' be 'philosophers' is “to increase to the utmost... the authority of the 'rulers'...” – P.S.] (This has remained a major function of 'higher' education down to our own time.) Platonic wisdom is acquired largely for the sake of establishing a permanent class rule. It can be described as political 'medicine', giving mystic powers to its possessors, the medicine-men. (Karl Popper, *The Open Society and Its Enemies: The Spell of Plato*, p. 147 – 8, quoted in *Revealing Division*, p. 10)

[“150830powersuppressionplan.mp3”:]

(And we have to talk about this... because up to now... those who have been 'privileged' to have these discussions are in those very institutions of higher learning designed to teach them to believe that they are the only ones worthy of making the decisions... and that's obviously seductive... So as long as these discussions are confined to them... it's not going to go anywhere... is it?... It's very flattering to think that you are among an elite group of 'thinkers'... who serve your fellow men

and women by doing the thinking for them... So these are discussions that we have to have among ourselves... we-the-people... we commoners... we who weren't reared with Plato and given a 'philosophical' education...)

So... after you convince the people that we are nothing and they are 'all'... what comes? next... constant... incessant... suppression of this obvious plan (to make sure we hunger... keep us from having any sense of security... either materially or spiritually... i.e. manufacture 'scarcity'... – make us believe we are not 'worthy'... and if we have to 'please' to eat... while simultaneously abandon all hope of being 'thinkers'... like those who 'rule' us... then they've got us trapped... pretty effectively... and so we have to get *ourselves* out of this trap... spread the good news that each one of us is imbued with limitless power... endless gifts from the earth and the ancestors... waiting to be developed... and this is the time we do this... so it's an exciting moment... once we get those discussions going... globally... – and I do believe that it is in these areas of the world that have most been told that they are responsible for the innovation that keeps the global system chuggin' along... that are in need of waking up – of course each of us has unique challenges in this area... and they need to happen everywhere... these conversations... but perhaps the distance we need to go to get to that clarity is a little further... so we'd better get started...) suppression of this obvious plan... repression of what challenges them... suppressing the necessary ancestors... and of course keeping us busy busy busy with simple survival: the 'job'... eating... and not talking together about the insanity of it all – this accomplished by means of atomization and keeping existence difficult... by manufacturing scarcity (because the definition of us is 'abundance'... if we were to get 'power' off of us...)

...if it wasn't for all this... we would have seen... and discussed the obvious... trusting what our bodies tell us.

“Initiators rather than leaders...” said Kropotkin... is what we are when we reconceive our allegiance... and stand with our Brothers and Sisters... and the earth... and the ancestors who preserved the words (thoughts) we need... to get free...

...for we are recognizing that our chains are made of thoughts in our heads... and to voice suppressed thoughts is to be the note that strikes the resonant chord... the wolf who starts the howl...

...those who speak the truth of our inherent freedom as living things release the creative energy common to us all... so long kept penned... and then tapped by 'power' proprietarily... or bled... arbitrarily...

To see the scope... the sweep of our human story under 'class' in broad view... from the vantage of the whole... is to avoid the puppet-show... in order to observe the construction of the arcade...

[“150830classisconcrete.mp3”:]

[Today's reading: we continue the chapter “Poisonous Pedagogy” in... Alice Miller's *For Your Own Good*... When we left off... we were hearing from some of the 'child-rearing pedagogues': their recommendations for the complete suppression of feelings in children... – P.S.]

“The person actually benefiting from this manipulation must not be detected...” [...said our poisoned pedagogue about the manipulation of children (and... by the way... isn't it clear that this is how the 'power'-guys view us? – as 'children'...) – that this is clearly stated in their pedagogy that they give to parents to implement... in order to reproduce 'power'... both within the home... and within the nation... is significant... it shows there is a concerted plan across multiple social institutions... it shows they've done their homework... they've done their thinking... they've read their Plato... and they've got a strategy... and look at the numbers slaughtered as a result... is there any doubt they've been successful? They are indeed 'on top' of a lot of confusion... and suffering... and misery... So they have succeeded in staying hidden... as we aren't talking about it. And I'm arguing that this 'theory'... applied politically – globally and nationally – provides the ideological expression... of hidden-'power'... and that this “hidden 'power'” described by Weiller here is not just the pattern... but the basis... of all such that grow out of it... under 'class'...

To illustrate this point we'll be looking at events in France after the Revolution of 1789 – the event that initiated a wave of 'bourgeois' (the 'classically'-trained 'intellectual class' that is done with aristocratic pretensions...) revolt across Europe against the aristocracy and Napoleonic invasion... after which followed... in France... restoration of monarchy: Napoleon making himself emperor... followed by other monarchs... Napoleon's nephew using popular revolt and hunger for a republic to bring about a *coup d'etat* and strengthen the state (this is the December 2, 1851 aftermath to the Revolution of 1848 – the uprising against King Louis-Philippe...)

We view from below (arguing that we have been intentionally misled... by the 'power'-promoted professional leftists – generally advocates of the “fix the state” or “claim the state” so-called 'solution' – who encourage us to base our strategy for getting free on abstractions rather than in our lived experience of being captives...) the actors on the political stage and their machinations are less important than the motive forces which generate them. What's interesting... and we began this discussion last week... is that Karl Marx – whose *The Eighteenth Brumaire of Louis Bonaparte* we will be quoting from at length – what's interesting is that Marx tells us this is his primary motive as well... identifying 'the class struggle' as the motive force: “I... demonstrate how the class struggle in France created circumstances and relationships that made it possible for a grotesque mediocrity [the nephew... “Napoleon the Little”... to use Victor Hugo's phrase...] to play a hero's part...” But... what we will be considering... is that assigning motive power to theoretical abstractions is not the same as seeing the forces that motivate the humans hidden in... the abstractions – some of those humans are open and honest about their actions... some are not – but none of them... in our analysis... are abstractions (and... I should add... not abstractions also because we are calling out 'class' as the problem... not 'capitalism'... 'capitalism' – that ideology – has been extremely useful for 'power'... but if we recognize that the problem is ten thousand years in the making... and that it is therefore based in relationships that we experience every day... that's very concrete... that's our bodies talking...

[“150830rulebyphilosophy.mp3”:]

And let us never forget that in this period about which Marx writes there are folks busily implementing... the recommendations of Jeremy Bentham... and establishing the 'classical heritage':

...by the beginning of the 19th century AD Germans were convinced that they were the 'intellectual instructors of mankind'. It was a self-assessment accepted by most 'progressive' Europeans and North Americans. German philosophy and education provided a middle way between bankrupt traditions and the French Revolution and atheism...

In France this Germanic trend is best represented by the popular philosopher and politician Victor Cousin, who flourished under the *grand bourgeois*, compromise regime of Louis Philippe. Cousin established French primary education on the Prussian model, and like Humboldt [in the wake of the French Revolution... “after the humiliation of the traditional government and its beloved army after their catastrophic defeat by Napoleon at Jena in 1806 (the Prussian monarchy turned to Humboldt to undertake reforms.) In 1809, among other reforms undertaken to face the French Revolutionary challenge, Humboldt was entrusted with the reorganization of the educational system. He based the new structure on *Bildung* (derived from his earlier sketch: 'On the Study of Antiquity and of the Greeks in Particular') which he believed would reanimate the German people after their crushing defeats.” (Martin Bernal, *Black Athena*, p. 283 – 4)] and like Humboldt, whom he greatly admired, he reserved a special place in the whole educational system for the Ancients, and for the Greeks in particular. (p. 318 – 9)

In what follows from Karl Marx's *The Eighteenth Brumaire of Louis Bonaparte* can you count the abstractions that pose as actors? ... for instance... 'historical mission'... 'free competition'... 'unchained productive power'... 'economic development' – and... consider... that the second we recognize that the problem is 'class'... not 'capitalism'... “poof!”... those abstractions become obviously propaganda... we automatically get back on the right track... by that one thing alone... by recognizing that the problem is 'class'... not 'capitalism'... And why does it matter? We have been arguing that the segmentation of life into the 'disciplines'... or objects of study for the objective mind – and... again... this gets back to what we just read from Karl Popper... the fact that that's the point of 'higher education': to create the illusion of a legitimate set of 'rulers'... because they have been trained in this philosophical education... and it is in fact a 'philosophical education' when you segment the world into categories... and proceed to establish the 'rulers'... the 'experts'... the extremely knowledgeable... the supreme 'authorities'... in each of them – that's another way of saying “the philosophers' of those disciplines are the ones entitled to have an opinion (to speak...) on them... we have sat back and deferred our leadership capacities... vested them... in those least worthy of them... So... that tactic: the elevation of the few... the so-called 'philosophers'... – pushing forward the stance of a supposedly 'value-free' 'science'... – is *the* key propagandistic device... used to lure us from the side of 'life'... from our solid ethical stance that demands freedom as a right.

Camille Desmoulins, Danton, Robespierre, Saint-Just, Napoleon, the heroes as well as the parties and the masses of the old French Revolution, performed the task of their time in Roman costume and with Roman phrases, the task of unchaining and setting up modern bourgeois society. The first ones knocked the feudal basis to pieces and mowed off the feudal heads which had grown on it. The other created inside France the conditions under which alone free competition could be developed, parceled landed property exploited, and the unchained industrial productive power of the nation employed; and beyond the French borders he everywhere swept the feudal institutions away, so far as was necessary to furnish bourgeois society in France with a suitable up-to-date environment on the European Continent. The new social formation once established, the antediluvian Colossi disappeared... bourgeois society in its sober reality had begotten its true interpreters and mouthpieces in the Says, Cousins, Royer-Collards, Benjamin Constants and Guizots; its real military leaders sat behind the office desks, and the hog-headed Louis XVIII was its political chief... (p. 16)

[“150830powermakesitself.mp3”:]

[I'm pondering how much time to devote... and why... to Marx's *Eighteenth Brumaire*... because... although I was drawn to it... I have to be honest... I don't entirely know why. I mean... I've known that the aftermath to the French Revolution of 1789 is a critical moment in the history of 'class' (when a group of Plato-lovin' social-engineers decided to get busy...) – the moment of birth of the Tiny-Few: the birth of themselves as a conscious actor (as they act in concert and as a single entity... can we call them an 'it'?...) And Marx (writing in 1852... almost as the events he describes were happening...) without being aware... had his eyes on their unfolding... And they “made themselves”... as V. Gordon Childe said (and I suspect he was in sympathy with these guys...): *Man Makes Himself*... they were “making”... literally... “themselves”... with their raw material – us and their children. So... they were taking the world in hand... and this is the moment in which this... incomparably honest person... Marx... captures and lays down for us... his observations... his thoughts... And if he's not seeing something... it's significant... and we need to ask ourselves... what?... how to construct better lenses?... how to know what we're looking for? (how to understand the force of... and see... the constructed blindness of 'class'-conditioning?...) – as we commit ourselves to working together for a free future...

...and I didn't complete that thought: why take this time with Marx's *Eighteenth Brumaire*... – I'm sure it gets back to that whole notion of a 'certainty-disproportion' between us and the so-called 'rulers'... – P.S.]

[August 30, 2015 show ends here.]

Finally, in its struggle against the [1848] revolution [in France], the parliamentary republic found itself compelled to strengthen, along with the repressive measures, the resources and centralization of governmental power. All revolutions perfected this machine instead of smashing it. The parties that contended in turn for domination regarded the possession of this huge state edifice as the principle spoils of the victor.

But under the absolute monarchy, during the first Revolution, under Napoleon, bureaucracy was only the means of preparing the class rule of the bourgeoisie. Under the Restoration, under Louis Philippe, under the parliamentary republic, it was the instrument of the ruling class, however much it strove for power of its own.

Only under the second Bonaparte does the state seem to have made itself completely independent... Bonaparte represents a class, and the most numerous class of French society at that, the small-holding peasants...

But let there be no misunderstanding. The Bonaparte dynasty represents not the revolutionary, but the conservative peasant... the peasant who wants to consolidate [his] holding... [but] the three years' rigorous rule of the parliamentary republic had freed a part of the French peasants from the Napoleonic illusion and had revolutionized them... but the bourgeoisie violently repressed them, as often as they set themselves in motion...

After the first revolution had transformed the peasants from semi-villeins into freeholders, Napoleon confirmed and regulated the conditions on which they could exploit undisturbed the soil of France which had only just fallen to their lot and slake their youthful passion for property. But what is now causing the ruin of the French peasant is his small holding itself [...now that strikes me as a really twisted way to describe it... – P.S.], the division of the land, the form of property which Napoleon consolidated in France. It is precisely the material conditions which made the feudal peasant a small-holding peasant and Napoleon an emperor. Two generations have sufficed to produce the inevitable result: progressive deterioration of agriculture, progressive indebtedness of the agriculturist. The “Napoleonic” form of property, which at the beginning of the nineteenth century was the condition for the liberation and enrichment of the French country folk, has developed [...'power' hides in the passive tone... – P.S.] in the course of this century into the law of their enslavement and pauperization. And precisely this law

is the first of the “*idees napoleoniennes*” [“an allusion to Louis Bonaparte's Book *Des idees napoleoniennes*, published in Paris in 1839.” (editor)] which the second Bonaparte has to uphold....

The economic development of small-holding property has radically changed the relation of the peasants to the other classes of society. Under Napoleon, the fragmentation of the land in the countryside supplemented free competition [...'power' hides in the ideology of 'economic development'... in the economic propaganda... – P.S.] and the beginning of big industry in the towns. The peasant class was the ubiquitous protest against the landed aristocracy which had just been overthrown. The roots that small-holding property struck in French soil deprived feudalism of all nutriment. Its landmarks formed the natural fortifications of the bourgeoisie against any surprise attack on the part of its old overlords. But in the course of the nineteenth century the feudal lords were replaced by urban usurers; the feudal obligation that went with the land was replaced by the mortgage; aristocratic landed property was replaced by bourgeois capital. The small holding of the peasant is now only the pretext that allows the capitalist to draw profits, interest and rent from the soil, while leaving it to the tiller of the soil himself to see how he can extract his wages. The mortgage debt burdening the soil of France imposes on the French peasantry payment of an amount of interest equal to the annual interest on the entire British national debt. Small-holding property, in this enslavement by capital to which its development inevitably pushes forward [...this attribution to an imposed scarcity (i.e.... a result born of force... coercion) of some 'natural' inherent 'development' and an 'historical role' – proposing the existence of 'inevitable' 'economic laws' that produce it... is doing 'power's work for it... weaving the curtain that 'power' stands behind... – P.S.], has transformed the mass of the French nation into troglodytes. Sixteen million peasants (including women and children) dwell in hovels, a large number of which have but one opening, others only two and the most favoured only three. And windows are to a house what the five senses are to the head. The bourgeois order, which at the beginning of the century set the state to stand guard over the newly arisen small holding and manured it with laurels, has become a vampire that sucks out its blood and brains and throws it into the alchemistic cauldron of capital. The *Code Napoleon* is now nothing but a codex of distraints, forced sales and compulsory auctions. To the four million (including children, etc.) officially recognized paupers, vagabonds, criminals and prostitutes in France must be added five million who hover on the margin of existence and either have their haunts in the countryside itself or, with their rags and their children, continually desert the countryside for the towns and the towns for the countryside. The interests of the peasants, therefore, are no longer, as under Napoleon, in accord with, but in opposition to the interests of the bourgeoisie, to capital. Hence the peasants find their natural ally and leader in the *urban proletariat*, whose task is the overthrow of the bourgeois order. But strong and *unlimited government* – and this is the second “*idee napoleoniennes*,” which the second Napoleon has to carry out – is called upon to defend this “material” order by force. This “*ordre materiel*” also serves as the catchword in all of Bonaparte's proclamations against the rebellious peasants....

One sees: *all “idees napoleoniennes” are ideas of the undeveloped small holding in the freshness of its youth; for the small holding that has outlived its day they are an absurdity. They are only the hallucinations of its death struggle, words that are transformed into phrases, spirits transformed into ghosts. But the parody of the empire [des Imperialismus] was necessary to free the mass of the French nation from the weight of tradition [...translation into 'earth-speak': “disconnect the earth-connected – and so soul / self-sufficient – from their earth-connectedness... in order to force them into a dependent relation to 'power'... subject to its 'grand' objectives... – P.S.] and to work out in pure form the opposition between the state power and society. With the progressive undermining of small-holding property, the state structure erected upon it collapses. The centralization of the state that modern society requires arises only on the ruins of the military-bureaucratic government machinery which was forged in opposition to feudalism.*

The condition of the French peasants provides us with the answer to the riddle of the *general elections of December 20 and 21*, which bore the second Bonaparte up Mount Sinai, not to receive laws, but to give them.

Manifestly the bourgeoisie had now no choice but to elect Bonaparte... Only... disorder [can save] order!

As the executive authority which has made itself an independent power, Bonaparte feels it to be his mission to safeguard “bourgeois order.” But the strength of this bourgeois order lies in the middle class. He looks on himself, therefore, as the representative of the middle class and issues decrees in this sense. Nevertheless, he is somebody solely due to the fact that he has broken the political power of this middle class and daily breaks it anew. Consequently, he looks on himself as the adversary of the political and literary power of the middle class. But by protecting its material power, he generates its political power anew. The cause must accordingly be kept alive; but the effect, where it manifests itself, must be done away with. But this cannot pass off without slight confusions of cause and effect, since in their interaction both lose their distinguishing features.... As against the bourgeoisie, Bonaparte looks on himself, at the same time, as the representative of the peasants and of the people in general, who wants to make the lower classes of the people happy within the frame of bourgeois society.... But, above all, Bonaparte looks on himself as the chief of the Society of December 10, as the representative of the

lumpenproletariat to which he himself, his *entourage*, his government and his army belong, and whose prime consideration is to benefit itself and draw California lottery prizes from the state treasury. And he vindicates his position as chief of the Society of December 10 with decrees, without decrees and despite decrees.

This contradictory task of the man explains the contradictions of his government, the confused groping about which seeks now to win, now to humiliate first one class and then another and arrays all of them uniformly against him, whose practical uncertainty forms a highly comical contrast to the imperious, categorical style of the government decrees, a style which is faithfully copied from the Uncle.

Industry and trade, hence the business affairs of the middle class, are to prosper in hothouse fashion under the strong government. The grant of innumerable railway concessions. But the Bonapartist *lumpenproletariat* is to enrich itself. The initiated play *tripotage* [hanky-panky] on the *bourse* with the railway concessions.... Leonine agreement of the Bank with the government. The people are to be given employment. Initiation of public works.... Dissolution of actual workers' associations, but promises of miracles of association in the future. The peasants are to be helped. Mortgage banks that expedite their getting into debt and accelerate the concentration of property. But these banks are to be used to make money out of the confiscated estates of the House of Orleans. No capitalist wants to agree to this condition, which is not in the decree, and the mortgage bank remains a mere decree, etc. etc.

Bonaparte would like to appear as the patriarchal benefactor of all classes. But he cannot give to one class without taking from another. Just as at the time of the Fronde it was said of the Duke of Guise that he was the most *obligeant* man in France because he had turned all his estates into his partisans' obligations to him, so Bonaparte would fain be the most *obligeant* man in France and turn all the property, all the labour of France into a personal obligation to himself. He would like to steal the whole of France in order to be able to make a present of her to France or, rather, in order to be able to buy France anew with French money, for as the chief of the Society of December 10 he must needs buy what ought to belong to him. And all the state institutions, the Senate, the Council of State, the legislative body, the Legion of Honour, the soldiers' medals, the washhouses, the public works, the railways, the *etat major* [General Staff] of the National Guard to the exclusion of privates, and the confiscated estates of the House of Orleans – all become parts of the institution of purchase. Every place in the army and in the government machine becomes a means of purchase. But the most important feature of this process, whereby France is taken in order to give to her, is the percentages that find their way into the pockets of the head and the members of the Society of December 10 during the turnover....

[Earlier in the book Marx describes the Society of December 10 in this way:

This society dates from the year 1849. On the pretext of founding a benevolent society, the *lumpenproletariat* of Paris had been organized into secret sections, each section being led by Bonapartist agents, with a Bonapartist general at the head of the whole. Alongside decayed *roues* with dubious means of subsistence and of dubious origin, alongside ruined and adventurous offshoots of the bourgeoisie, were vagabonds, discharged soldiers, discharged jailbirds, escaped galley slaves, swindlers, mountebanks, *lazzaroni*, pickpockets, tricksters, gamblers, *maquereaus* [procurers], brothel keepers, porters, *litterati*, organ-grinders, ragpickers, knife grinders, tinkers, beggars – in short, the whole indefinite, disintegrated mass, thrown hither and thither, which the French term *la boheme*; from this kindred element Bonaparte formed the core of the Society of December 10. A “benevolent society” – in so far as, like Bonaparte, all its members felt the need of benefitting themselves at the expense of the labouring nation. This Bonaparte, who constitutes himself *chief of the lumpenproletariat*, who here alone rediscovers in mass form the interests which he personally pursues, who recognizes in this scum, offal, refuse of all classes the only class upon which he can base himself unconditionally, is the real Bonaparte, the Bonaparte sans phrases. An old crafty *roue*, he conceives the historical life of the nations and their performances of state as comedy in the most vulgar sense, as a masquerade where the grand costumes, words and postures merely serve to make the pettiest knavery.... In his Society of December 10, he assembles ten thousand rascally fellows, who are to play the part of the people, as Nick Bottom that of the lion. At a moment when the bourgeoisie itself played the most complete comedy, but in the most serious manner in the world, without infringing any of the pedantic conditions of French dramatic etiquette, and was itself half deceived, half convinced of the solemnity of its own performance of state, the adventurer, who took the comedy as plain comedy, was bound to win....

[Take this drama to the world stage and you have hidden-'power' today (just think 'ISIS' and drug cartels... 'Boko Haram' and infiltrators-of-police-forces... agent provocateurs of all sorts... etc.... – or in my micro-micro situation: students and the 'low-income'... including immigrants and formerly-incarcerated... and I suppose some bored Plato's Tribesmen-sympathizers eager for action...) for the human-weaponry Marx names... – plotting and planning behind scenes (they live to scheme – it's the only way they can feel smarter than everyone else... and they definitely need to feel

smarter than everyone else...) while keeping us... not just ignorant of their actions – that goes without saying – but... as Marx says... ignorant of the play... ignorant that there *is* a play going on... oblivious that we are the puppets... while the hidden 'adventurers' as Marx termed them – and it that not a good word to use... to describe Plato's Tribe?... out to deceive the world while designing the global-stage as a House of Horrors – hand us sentences drenched in blood... our own... and the blood of our Brothers and Sisters... – P.S.]

...Only when he has eliminated his solemn opponent, when he himself now takes his imperial role seriously and under the Napoleonic mask imagines he is the real Napoleon, does he become the victim of his own conceptions of the world, the serious buffoon who no longer takes world history for a comedy but his comedy for world history....

[It may be... it's worth our consideration certainly... that Marx has alighted here... unwittingly (as he could not see the aftermath... as we have...) at a moment of initiation – of the almost-but-one first generation Plato's Tribesmen... first fruit if not First Cause – of the plan to re-invent and realize... Plato's Vision and Handbook... Because ... it seems to me... this is not buffoonery... but 'hidden-power' cracking its knuckles... experimenting... and readying itself... for 'play' on a larger stage... – P.S.]

What the national *ateliers* were for the socialist workers, what the *Gardes mobile* were for the bourgeois republicans, the Society of December 10 was for Bonaparte, the party fighting force peculiar to him. On his journeys the detachments of this society packing the railways had to improvise a public for him, stage public enthusiasm, roar *vive l'Empereur*, insult and thrash republicans, of course, under the protection of the police. On his return journeys to Paris they had to form the advance guard, forestall counter-demonstrations or disperse them. The Society of December 10 belonged to him, it was *his* work, his very own idea. Whatever else he appropriates is put into his hands by the force of circumstances; whatever else he does, the circumstance do for him or he is content to copy from the deeds of others. But Bonaparte with official phrases about order, religion, family and property in public, before the citizens, and with the secret society of the Schufterles and Spiegelbergs [a note at the back reads: “characters in Schiller's drama *Die Rauber* (The Robbers), who plunder and murder unimpeded by any moral scruples...”], the society of disorder, prostitution and theft, behind him – that is Bonaparte himself as original author, and the history of the Society of December 10 is his own history....

[This cannot be the first use of this tactic... is it Machiavellian?... the 'Bonaparte's are Italian... – P.S.]

...Now it happened by way of exception that people's representatives belonging to the party of Order came under the cudgels of the Decembrists. Still more, Yon, the Police Commissioner assigned to the National Assembly and charged with watching over its safety, acting on the deposition of a certain Alais, advised the Permanent Commission that a section of the Decembrists had decided to assassinate General Changarnier and Dupin, the President of the National Assembly, and had already designated the individuals who were to perpetuate the deed.... One comprehends the terror of M. Dupin. A parliamentary enquiry into the Society of December 10, that is, the profanation of the Bonapartist secret world, seemed inevitable. Just before the meeting of the National Assembly Bonaparte providently disbanded his society, naturally only on paper, for in a detailed manner at the end of 1851 Police Prefect Carrier still sought in vain to move him to really break up the Decembrists.

The Society of December 10 was to remain the private army of Bonaparte until he succeeded in transforming the public army into a Society of December 10. Bonaparte made the first attempt at this shortly after the adjournment of the National Assembly, and precisely with the money just wrested from it. As a fatalist, he lives in the conviction that there are certain higher powers which man, and the soldier in particular, cannot withstand. Among these powers he counts, first and foremost, cigars and champagne, cold poultry and garlic sausage. Accordingly, to begin with, he treats officers and non-commissioned officers in his Elysee apartments to cigars and champagne, to cold poultry and garlic sausage. On October 3 he repeats this manoeuvre with the mass of the troops at the St. Maur review, and on October 10 the same manoeuvre on a still larger scale at the Satory army parade. The Uncle remembered the campaigns of Alexander in Asia, the Nephew the triumphal marches of Bacchus in the same land. Alexander was a demigod, to be sure, but Bacchus was a god and moreover the tutelary deity of the Society of December 10.

After the review of October 3, the Permanent Commission summoned War Minister d'Hautpoul. He promised that these breaches of discipline should not recur. We know how on October 10 Bonaparte kept d'Hautpoul's word. As Commander-in-Chief of the Paris army, Changarnier had commanded at both reviews. He, at once a member of the Permanent Commission, chief of the National Guard, the “saviour” of January 29 and June 13, the “bulwark of society,” the candidate of the party of Order for presidential honours, the suspected Monk of two monarchies, had hitherto never acknowledged himself as the subordinate of the War Minister, had always openly derided the republican Constitution and

had pursued Bonaparte with an ambiguous lordly protection. Now he was consumed with zeal for discipline against the War Minister and for the Constitution against Bonaparte. While on October 10 a section of the calvary raised the shout: “*Vive Napoleon! Vivent les saucissons!*” [“Hurrah for Napoleon! Hurrah for the sausages!”] Changarnier arranged that at least the infantry marching past under the command of his friend Neumayer should preserve an icy silence. As a punishment, the War Minister relieved General Neumayer of his post in Paris at Bonaparte’s instigation, on the pretext of appointing him commanding general of the fourteenth and fifteenth military divisions. Neumayer refused this exchange of posts and so had to resign. Changarnier, for his part, published an order of the day on November 2, in which he forbade the troops to indulge in political outcries or demonstrations of any kind while under arms...

(p. 122 – 132)

... – P.S.]

[Returning to Alice... and skipping ahead...]

In the three scenes that follow, we see vivid examples of how the principles described above can be put into practice. I quote these passages at such length in order to give the reader an idea of the atmosphere these children (i.e., if not we ourselves, then at least our parents) breathed in daily. This material helps us to understand how neuroses develop. They are not caused by an external event but by repression of the innumerable psychological factors making up the child’s daily life that the child is never capable of describing because he or she doesn’t know that things can be any other way. [The totalitarian state – which is what we got today... must be systematically replaced... with new thoughts... – P.S.]

Until the time he was four, I taught little Konrad four essentials: to pay attention, to obey, to behave himself, and to be moderate in his desires.

The first I accomplished by continually showing him all kinds of animal, flowers, and other wonders of nature and by explaining pictures to him: the second by constantly making him, whenever he was in my presence, do things at my bidding; the third by inviting children to come play with him from time to time when I was present, and whenever a quarrel arose, I carefully determined who had started it and removed the culprit from the game for a time; the fourth I taught him by often denying him something he asked for with great agitation. Once, for example, I cut up a honeycomb and brought a large dishful into the room. “Honey! Honey!” he cried joyfully. “Father, give me some honey,” pulled his chair to the table, sat down, and waited for me to spread a few rolls with honey for him. I didn’t do it but set the honey before him and said: “I’m not going to give you any honey yet; first we will plant some peas in the garden; then, when that is done, we will enjoy a roll with honey together.” He looked first at me, then at the honey, whereupon he went to the garden with me. Also, when serving food, I always arranged it so that he was the last one served. For example, my parents and little Christel were eating with us once, and we had rice pudding, which he especially liked. “Pudding!” he cried joyfully, embracing his mother. “Yes,” I said, “it’s rice pudding. Little Konrad shall have some, too. First the big people shall have some, and afterwards the little people. Here, Grandmother, is some pudding for you. Here, Grandfather, is some for you, too! Here, Mother, is some for you. This is for Father, this for Christel, and this? Whom do you think this is for?” “Onrad,” he responded joyfully. He did not find this arrangement unjust, and I saved myself all the vexation parents have who give their children the first portion of whatever is brought to the table. [Salzmann (1796), quoted in Rutschky]

The “little people” sit quietly at the table and wait. This need not be demeaning. It all depends on the adult’s intention – and here the adult in question shows unabashedly how much he enjoys his power and his bigness at the expense of the little ones.

Something similar occurs in the next story, in which telling a lie is the only possible way for the child to read in privacy:

A lie is something dishonorable. It is recognized as such even by those who tell one, and there probably isn’t a single liar who has any self-respect. But someone who doesn’t respect himself doesn’t respect others either, and the liar thus finds himself excluded from human society to a certain extent....